THE MISSIONARY HERALD

JANUARY 1932

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MISSIONARY HERALD

CONTAINING

THE PROCEEDINGS OF

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

FOR THE YEAR 1932

VOL. CXXVIII

48140

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Our January Issue

India comes again into the limelight as Gandhi returns home after the "failure" of the Nationalists at the Round Table Conference in London. Seemingly his people are doomed to untold suffering because of the civil disobedience program that now may have to be revived.

So in this number we call attention again to India, and particularly to the vast rural population of that great continent; to the poverty there also and to the way in which one missionary is seeking to help meet the situation.

Mr. William Watkins Reid, the author of the first article quoted from *The Story of Agricultural Missions* (Missionary Education Movement, New York), is a member of the staff of the Board of Foreign Missions of the Methodist Episcopal Church, his specialty being publicity. He is the chairman of the Religious Publicity Council (interdenominational). He has been active from the beginning in the work of the International Association of Agricultural Missions and has been the author of many articles and pamphlets on the subject.

A new feature in this January issue is an account by our Foreign Secretaries of the work of the Board as it was conducted in 1931. It is not a report or even a survey. It is rather a series of glimpses into the work. Secretary Fairfield has been the compiler and editor of this section.

Our readers will not wish to pass by Secretary Eddy's word regarding the financial situation of the Board and will wish to read Dr. Merrill's statement on the Apportionment returns for 1931. The HERALD does not ordinarily push finances to the fore, but in these crucial days it would be derelict if it did not call attention to the situation.

The fourth and fifth of Dr. Sheldon's series on the Findings of the Seminar on the Gospel and International Life will appear in February and March.

Our book reviews this month concern two or three books of unusual interest.

As for the Manchurian imbroglio—who wishes to rush into print? As it is, the situation changes too rapidly for a monthly like ours to attempt to interpret. We can only pray, "God help us all!" Only He and His can save the Far East from becoming another Europe.

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed *The Massachusetts Missionary Magazine* established June, 1803

One Dollar a Year. *No club rates.* *Ten Cents a Copy.*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXVIII **JANUARY, 1932** **No. 1**

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EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL
Assistant Editor, GRACE H. KNAPP
Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

This is one of the 750,000 villages of India, and the men in the foreground are two out of a rural population in India of over 260,000,000—more than twice the total population of the United States of America. Presumably, these men are talking over the Gandhi movement for independence, the great topic of the day.

One of Gandhi's Problems

By WILLIAM WATKINS REID*

PANDU was starving. His wife and two-year-old baby were starving. Crops were poor, there was drought, there was hunger. Pandu borrowed five rupees and seven *khandies* of *dhan;* that is, he borrowed about one dollar and seventy-five cents and ten bushels of unhulled rice. Rice was worth about one rupee per *khandi.* His total indebtedness, to keep his family from starving, was thus about four dollars and twenty cents. And it tided them over the season's terrors.

It was in 1925 that Pandu made this transaction. He borrowed it from a landlord and money lender in his native village of Karpawand, twenty-six miles deep within the jungle from Jagdalpur, India. And for that debt he became the servant of the lender. For a year he worked for the landlord, receiving nothing but one *khandi* of *dhan* a month—half enough to feed himself—and had to borrow more money and more *dhan,* thus increasing his indebtedness. Another villager paid off his debt, thus acquiring him as a virtual slave. He forced Pandu to borrow more money and food to keep his family from starving. Four times in five years Pandu "changed hands"—and each time, with increasing indebtedness, he was farther from freedom. Today (1931) his total indebtedness is about eighty rupees, or twenty-eight dollars. And when Pandu dies his children will continue to be practically slaves of the man to whom the debt is then owed!

Pandu is a Christian, though his master does not give him time even to attend a Christmas service. His wife, Elizabeth, is a Christian. Their three children are being taught something of Christianity. Of course Pandu and Elizabeth, because of their poverty, cannot send them to school.

From *Agricultural Missions,* by Benjamin H. Hunnicutt and William Watkins Reid, Chapter II, pp. 19–21. Missionary Education Movement 1931. Price $1.00. Quoted by permission. The title is ours.

This almost incredible story is not fiction; it is vouched for by the Rev. John W. Lanham, a missionary in Jagdalpur. It is a story of the extremity to which the money lender presses his greed, but it is not an unusual story. Any missionary in rural India could recount scores of similar family situations among the people of the seven hundred thousand villages scattered over that land.

It is said of the Deccan peasant—and this is equally true of peasants elsewhere in India—that he is not only poor but bankrupt, hopelessly in debt. This economic situation implies insufficient food, overwork, child labor, bad housing, bad water, unsanitary conditions; these all spell in due time lowered vitality in production, lowered resistance to disease, a fatalistic lethargy, and depression of spirit. So we find the farmers and farm laborers, in great numbers, reduced to a stage of semi-starvation, perpetual indebtedness, chronic poverty, general hopelessness.

It is estimated that forty dollars per person per year is the annual income of all India, and that a population as large as that of the entire United States is constantly within the zone of extreme poverty. Famine, drought or any unusual demand for money sends the farmer to the money lender. His rate of interest is from 20 per cent to 75 per cent per annum—and once in his clutches the borrower and his family are soon reduced to a serfdom that is but another name for economic slavery.

The remedy for this situation—brought on by over-population and by farms too small to give a surplus for lean years—lies largely in improved agriculture, both stock and equipment, and in improved farming methods, so that borrowing will be unnecessary and money lenders will cease to ply their trade. The other chief remedy is the supplying of necessary funds for loans at reasonable rate of interest and adequate provision for repayment on convenient terms. The most acceptable method of this agricultural funding seems to be the coöperative bank in

which most of the farmers of a community have a share. Agricultural missionaries are contributing their experiences in applying these two remedies to India's poverty.

Poultry and Poverty in India

By DOROTHY P. CUSHING

THERE is one thing in ancient India today that may look you in the face each morning without the slightest appeal of antiquity—

Namely, your breakfast egg!

Chain hotels, caterers and markets in India have to send to China, for the most part, to secure frozen or dried eggs for Indian consumption, declares Rev. Robert Winthrop Fairbank of Vadala, India, now home on furlough.

What connection is there between "India's starving millions" and the humble hen? Mr. Fairbank believes there is a real link, as do many of his progressive associates in Christian mission work around the world. Rural work is more and more being stressed as a natural part of the Christian program and in India, where the farmer makes up about 85 per cent of the population, poultry raising, better and more varied crops, are being introduced by the agricultural missionary.

"Right now I am taking courses at Rutgers in farm and vegetable crops, soils, fertilizers, forage, feed and silage crops in an effort to help the farmers—for they have a hard time at best," declares Mr. Fairbank, who enlisted under the American Board in 1920, and whose great grandparents, grandparents and parents were all missionaries, with his father still active. Fairbank was born in Sholapur, India, and is an Amherst and Hartford Seminary man.

RETURNING TO EGGS

In a strenuous effort to get our missionary friend to "sign on the dotted line," an Indian catering concern urged him to make a contract to deliver 3000 eggs DAILY to his store. Why should these men go to China for eggs? asks Mr. Fairbank. Why should not India capture the market for herself? "So I am going to start a Poultry Association for Coöperative Marketing when I get back," he declares, "and be able to sign that contract and others."

The poultry industry can be run as a sideline by teachers, Mr. Fairbank believes, or as a whole industry by those who are willing to pay the necessary time and attention.

"I believe it will enable farmers to stay on their lands during famine seasons," he adds, "instead of trekking to the cities. I believe, also, that we shall be able to keep up our work in schools and our evangelism because the people will stay in the country and will have produce which will command a continuous market."

VOCATIONAL SCHOOLS

Because the majority of the children who attend the Vadala Mission schools will spend their lives in villages, the Fairbanks are giving them useful training in simple agriculture, carpentry, masonry, pottery, chicken-raising, iron-work, book-binding, sewing, tin-work and so on through the line of trades that will enable them to earn a decent living.

AN INDIAN WITH AN AMERICAN PUSH

With poultry as a hobby, Dharmaraj Souri, Litt.B., Rutgers University, has taken over the agricultural side of the Vadala School. Young, with a charming wife and four children, Mr. Souri, declares Mr. Fairbank, is an Indian of finest caliber, possessed of "American" push and enthusiasm.

"He is a teacher par excellence and has a splendid record in the high schools at Ahmednagar. I believe he has found *the* niche for his future work. He is not neglecting the vegetable crop side of the boys' program. He has gotten the Indians with him in his short stay. He has invented a cheap, home-made brooder and a pen for chickens to sell for fifty cents, and

now he is selling baby chicks and building up a new economic independence for the people."

NOT BY BREAD ALONE

No people really lives by bread alone and the Fairbanks know thoroughly the spiritual cravings of the Indians among whom they work. Marie Lively Fairbank, who heads up the Girls' School at Vadala, tells of its being governed by a council or "panch," made up of representatives from all the different communities.

"There are Marwardis, Mohammedans, Hindus and Christians," she says. "One of the first problems brought up was that of religious education. We have no definite instruction in Bible or religious education in the school, but the church provides classes for each grade and the school sends the grades at their proper time. No children are compelled to go, but if they choose to attend we expect them to do so regularly. *We have never had any pupils choose not to go to these classes.*"

A DELICATE DISTINCTION

A Mohammedan leader made the following distinction to Mrs. Fairbank:

"Now this religious teaching over in the Christian church is not 'dharma shickshin' (teaching of a religion), but it is 'dharmic shickshin,' or religious teaching. None of our parents object to having their children taught any principle that is truly religious."

A Hindu inspector passing through Vadala came and said, "I want to see a Christian school. I have visited many government or local boarding schools but I have not yet seen a Christian school." So the Fairbanks escorted him through the schools, the church, and lastly to a class. As he left the church he walked slowly toward the bungalow and they heard him say, as though thinking aloud, "Yes, there IS a difference!"

A SOUR CHRISTIAN

The prize Vadala Mission school has 83 pupils with the surprising daily attendance of over 96 per cent. In 1929 there were only six pupils. And the school was rebuilt by a former "sour Christian"! The young Indian instructor had been dismissed for a series of faults among them that of being a "sour Christian." "He was sour in expression and complexion," says Fairbank. "He was always querulous and complaining with a record behind of broken-down schools. Between the time of his dismissal and his reinstatement he did anything to support his family. During that period of stress also two of his children died. . . .

"I have read Begbie's *Twice-born Men*, but no second birth narrative in that ever thrilled me as much as the complete and absolute regenera-

Is this leading a dog's life? Bob Fairbank talks it over with his buddies.

We don't see any poultry, by the way, in the picture, but perhaps they are behind the chicken wire in the background.

tion of Sakharamji Thorat. It shows on his face, in his savings, in his new mode of life, in the complete confidence the Hindus have in him, and in the unparalleled interest they have in the school. It shows also in a greater breakdown of caste than we have anywhere else in our district—and it is a friendly district. We have three teachers in that school now.

"The Hindu Government inspector who said, 'Yes, there is a difference,' meant, though he might not admit it, or realize it fully, that the difference lies in the Dynamic—Sakharamji has found that dynamic," Mr. Fairbank added.

A MATTER OF COMMON SENSE

"We were spending some time in learning what kind of things to pray for in our second grade class," recalls Mrs. Fairbank with a twinkle, "and trying to get the children to think of prayer as a more real conversation with God. We had told the story of a little girl who prayed for a new dress. We asked the children why they thought she did not receive the new dress. A small Hindu boy spoke up in disgust, 'Why, God is no weaver' "!

GANDHI'S PULLING POWER

This was not a one-man interview—no indeed, for Mrs. Fairbank formerly Marie Lively, of Stroud, Oklahoma, lived up to her name. Vivacious, whole-heartedly enthusiastic, she entered the conversation when the Mahatma's name was mentioned.

"Gandhi," she said thoughtfully, "is revered first as a saint, and second as a leader of a cause dear to the hearts of the people. His hold is closely linked in with spiritual living and his power is not the result of money, politics or force, but simply that of a beautiful and most sincere religious life and a strength of character and unselfish devotion to his cause which even his enemies must admire. Personally," she added, "I do not believe any leader, however clever, or capable, would get the widespread confidence from India that the definitely spiritually minded and devoutly religious, though not so capable, would get.

"In some English circles where I have conversed it is felt that Gandhi is an idealist, impractical, and that he knows nothing about, and has not the makings of a leader in, politics or government. But the Indian people have utter confidence in him for this work also. On the other hand, Gandhi has a distinct aversion to our Western form of society and trade and competition, saying that it is not really Christian and that he would organize his society on a more spiritual basis. It may be that we of the West, used to our systems, which at present are not giving us too much satisfaction, are not able to look at Gandhi as an efficient political leader because we are not judging by the same values."

"Gandhi, while definitely the man of the hour, is in a difficult situation," put in Mr. Fairbank, "for the party supporting the present President of the National Congress is said to be 'Red,' having received much from Moscow. For them, complete independence, a complete severence of all relations with Great Britain, and that immediately, is the aim and goal. The Moderates definitely desire relationships with the Empire; and the masses will follow the party which seems to be in the ascendancy. . . . I feel that Gandhi will keep to a middle course."

DO COMMUNAL DIFFERENCES DIVIDE INDIA?

Clashes between Hindus and Mohammedans reported in the press make the argument that India cannot rule herself because of communal difficulties seem very convincing. While in no way minimizing these troubles, Mrs. Fairbank states, without bias, that there are a greater number of conflicts in British India than in the 500 Indian states yet governed by Indian monarchs.

She does not try to solve the problem, but says, "There are cases where a Hindu king may even rule a population largely Mohammedan, and vice versa." She added, "Just what light these facts seem to give on the subject of communal disturbances and their inner causes, I do not know."

THE HOSPITAL OF FRIENDSHIP

Touching people who hitherto were shy of friendly efforts, the new Vadala hospital, made possible by the gift of a friend, to the senior Fairbank, serves the suffering for hundreds of miles around. The Government gave six and a half acres of land tax free.

"It is the *only* hospital between Ahmednagar and Aurangabad, 67 miles north and south, and the ONLY one for hundreds of miles east and west," points out Mr. Fairbank. "We intend to run it on the devolution basis with Indian doctors and nurses. If the Ahmednagar hospital has an American surgeon he or she will probably supervise this unit as a branch and perform major operations semi-weekly or oftener if need arises.

"The hospital will be the third unit in a four-square program which will aim to minister to the spiritual, educational, physical and economic needs of our population. Some day there is going to be a REAL mass movement and this time it will be among the Marathas and we must have a vital program ministering to all sides of their nature."

LIKE CHRIST . . . INTO THE VILLAGES

The prominence of rural work among missions was stressed this spring when at Pasumalai a conference was held of ministers and laymen to discuss it and to demonstrate how fully this was a natural part of the Christian program.

"I attended this conference," says Mr. Fairbank, "and one fact bored itself into my mind. Christian missions, even with their medical, educational, social work, mainly centered in the large cities and towns, have scarcely begun to touch even the fringe of real India—the humble villagers whose number is legion and whose needs cry out for regeneration and reconstruction—physical, mental and spiritual..

"I was gripped by the enormity of the task, but no less by the richness of the field which lies at our feet, and which we have virtually scorned, to settle in the cities. . . . Shall we pioneer again? Then it must be in the rural field, and the harvest will be rich in fruitfulness. The rural communities will provide the extension of the Kingdom of God, but we, Christian workers, must do as Christ did: *go into the villages.*"

DRAWING WATER AT THE WELL IN INDIA

The Year's End: What Will You Make It?

By BREWER EDDY

THE American Board faces a critical situation as it approaches the year's end. So many churches are having difficulty with their own budgets that it is possible their benevolences will be under severe pressure. Where earnest and devoted leadership is present, these churches will challenge their people as heartily in behalf of benevolence quotas as in behalf of their own budgets, but where indifference or fear prevails the benevolences will be sure to suffer. If hundreds of churches fall short in their gifts the accumulated deficits will leave the Mission Boards in a perilous state.

As a result of delayed payments from churches the Board is now borrowing from the banks over $350,000 against deposited collateral. Remittances to all its missionaries have to be made every two weeks throughout the entire year, to sustain the immense work carried on in its nineteen missions. (The Home Boards are borrowing serious sums as well.) No method has ever been discovered of avoiding these temporary overdrafts and loans, because the wages of 4,905 native helpers, appropriations for 89 hospitals and dispensaries and 1,461 schools of all grades, as well as the salaries of our 623 missionaries, must be paid promptly by this Board under its pledged appropriations.

Nearly one-half of the total receipts from churches have been delayed and are now eagerly awaited in the last month of the year.

A message to every friend of the Board:

We are all in this serious plight together in a common partnership ranging from the local church out through all our mission work in this land to the distant fields abroad. Will pastors, laymen and women who love the cause which they serve through the Board find a way to help in every local church?

Find whether the benevolence money will be made available before January 10 when the books close. Decide upon what final efforts can be made to gather in unpaid pledges and to stir church officers to a new sense of responsibility as partners in this great enterprise.

We hear of a few churches which definitely plan to "borrow forthcoming deficits" to meet their benevolence quotas so that the Boards may not suffer unfairly. It was never meant that missionary gifts should come from only a surplus in the church, or that benevolence deficits should all be heaped back upon the Boards. There are no available funds which can be used to make good such losses. The losses must be carried as future deficits to increase the present heavy loads.

Present conditions are only temporary. Therefore, if the 1931 quotas are not met before January 10, will not each church assume its rightful share of the remaining obligation? The mere fact that the Every Member Canvass, taken at the very deepest dip of the industrial curve, may produce a smaller sum this next year is not a final release from the obligation that each church has undertaken to bear for 1931. Provision could perhaps be made for a second effort in the spring, or some change in method could produce future supplemental gifts. There are groups of women in most churches who would try to raise one-half of this benevolence deficit in the coming months by special methods of sacrifice. A spirit could be aroused that would not suffer defeat and that would bring blessing to all our work for 1932.

The last word on this problem must be that the life work of 623 missionaries is involved. Further retreat undermines the morale of that native constituency which has been gathered together in these many lands. Out of this dark day there must arise a deeper sense of obligation on the part of thousands of church members, and this will be expressed in the figures of the missionary budget of the local churches.

Glimpses of the Board at Work in 1931

By THE FOREIGN SECRETARIES

IT is easy in reviewing the particular events of a year of mission work to overlook significant trends or policies which are more or less taken for granted as a part of the day's work. There have been distressing events in 1931 like the impoverishing of great numbers of our Shaowu fellow-Christians through the Communist army inroad of June and the continuance of banditry in the whole area, handicapping all Christian work, or the unintentional killing of a servant intercepted in the act of burglary by a missionary doctor in China with the consequent agitation against foreign missionary work and the attempt of a group of his associates to clarify the Christian attitude toward the use of firearms in the defense of property, with still greater agitation on the part of sections of the foreign community. Some lines of work that have been established for years seem unproductive, and some of the problems, like that of the balance between self-support and a wise "equality of Christian opportunity," seem almost insoluble. Nevertheless, as one surveys the work of the American Board in the past year in the light of its previous history, its staff abroad are seen to be following policies of adjustment to new situations and of response to the various needs of the communities in which they live which are not revealed in their full significance within the limits of any one year. This survey is therefore rather of the things that were happening in 1931 than of things that happened or began or were finished in that year alone.

From Comity to Union

Keeping Out of Each Other's Way

An elementary form of missionary policy which does not often appear in reports is the way in which the work of the American Board and of other major boards is planned so as to eliminate geographical overlapping. It was possible, for instance, in making maps of missionary "occupation" in China in 1921, very largely to separate the whole of China proper into fields of service which did not overlap at all. Aside from the larger cities, including provincial capitals, even very few cities in China today have more than one mission at work, and in the case of larger cities like Peiping, different churches generally assume responsibility for different sections of the city, so that any given section of the Chinese come in direct contact in most cases with only one form of Protestant Christianity. It has up to the present been impossible to conclude similar arrangements between Catholic and Protestant churches. In other countries, this demarcation of responsibility may not be so clear, but the general policy is respected by the American Board missions. It is sometimes more difficult to help national churches to see the broader reasons underlying a policy to which the mission boards have come only as the result of decades of experience and of a deepening sense of unity in fundamental purposes.

Better . . . Together

The pressure of work to be done has strengthened this sense of unity of purpose so that, again particularly in China with its hordes of people, there has been a pooling of resources among many of the mission boards and churches to develop union institutions which shall serve more effectively the total populations to which the missions minister than an institution supported by any one mission could do. The American Board, for instance, has been for more than a decade coöperating in the support and staffing of three union universities, Yenching at Peiping, Cheeloo at Tsinan, Shantung, and Fukien Christian University at Foochow, while it has agreed to locate one of its agricultural missionaries in the College of Agriculture and Forestry of the University of Nanking in order more effectively

A Group Worth Knowing, and a Group Worth Trusting

These were the Directors of the Kumiai (Congregational) Churches in Japan who met with Drs. Jefferson, Pedley, and Strong in 1925, and most of them are still members of that board. It is in the hands of such men of wisdom, sterling character and Christian spirit that the American Board is happy to place its missions and their work. It was the Kumiai Board of Directors that located Mr. and Mrs. Roberts at Nagoya

to prepare agricultural experts for China's needs.

In a similar way, the year 1931 has seen the completion of negotiations for a Union Christian Hospital in Foochow, so that by departmental specialization the single institution can serve more effectively the millions of people in Foochow and its immediate vicinity and also act as a base hospital for the smaller pieces of medical work throughout the center of the province. For the present, this hospital includes the work only of the Methodist and Church of Christ churches. In southern China, the former Congregational churches have merged in the united Church of Christ in China.

The Japanese Church Takes Over

A striking illustration of the way in which the new administrative relationships between the older and younger churches are functioning comes in the location of one of the recently appointed missionaries to Japan. Retirements of older missionaries occasioned a general shifting of the missionary personnel engaged in church extension activities under the direction of the independent Kumiai churches, an arrangement in effect since 1921. The growth of the commercial and manufacturing center of Nagoya to the third place in size (900,000) among the cities of Japan seemed to the directors of the Kumiai churches to have outstripped the Christian agencies at work there, which included two Kumiai churches which had never had any assistance from a resident missionary. A careful study of the different major cities in which the American Board was coöperating with the Kumiai churches made it plain that the Christian forces and especially the Kumiai churches were relatively much stronger in Sapporo, the capital city of the island province of Hokkaido, than elsewhere. Mr. and Mrs. Floyd L. Roberts were therefore located in Nagoya with a view especially to work among the student population in the midst of which one of the Kumiai churches is located, with a cordial welcome from the missionaries already at work in the city. The careful study and discussion involved in the adoption of this new policy were the work of the Japanese leaders, in friendly consultation with the mission representatives.

Where There Are No Longer Congregationalists

This Church of Christ in China now includes most Congregational and Presbyterian and all United Brethren churches in *China,* a group of Baptist churches, and a group formerly Methodist but now associated with the United Church of Canada, while another Methodist group is considering entering it. Its membership is about a third of the Protestant membership in China. In *Japan,* the Congregational and Christian churches are now completely merged in the Kumiai (Associated) churches. In the *Philippines,* 3 Protestant denominations including the Congregational have merged in the United Evangelical Church of the Philippine Islands. In *Bulgaria,* the Methodists and Congregationalists, the main Protestant groups, are just completing the structure of a united church. In *North India,* Presbyterians and Congregationalists have already fused their identities in the United Church of North India.

Indian Churches Feeling the Way for Christendom

In *South India,* the Episcopal Church in India, whose historic connection is with the Church of England, and "Free Churches" arising through the work of Congregational, Presbyterian and Wesleyan missions, are approaching an agreement whereby they may become one United Church. This fact has recently attracted the attention of Christian leaders the world around. These Indian Churches have been holding meeting after meeting for years. Again and again it has seemed as though they had reached an impasse. Leaders on each side have felt that they could not go further without compromising vital principles, yet each time that a break threatened the leaders have re-examined their own positions with the strong desire to find a way and it has been found. The proposals for union in organization in South India have been the fruit of *an unconquerable will to union.* The present plans for union in organiza-

THE SECOND GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN CHINA
CANTON, CHINA, OCTOBER 26–NOVEMBER 8, 1931

This Assembly was composed of 43 Chinese and 16 missionaries, 39 ordained and 20 lay delegates, 51 men and 8 women. A number of visitors from America can also be identified. Chinese contributions for its support have increased 400 per cent in three years.

"In Christ There Is No East or West"

The pictures on these two pages are evidence of the way in which Chinese and foreign groups are uniting in the direction of the work which the American Board is helping to carry on in China. *Above* is the Executive Committee of the Mid-Fukien Synod of the Church of Christ in China (formerly the Congregational churches of the Foochow area) snapped at a conference with Secretary Fairfield last February. To the *left*, *below* are Dr. A. R. Kepler, general secretary of the Church of Christ in China, and Mr. Samson Ting, engaged in a religious education survey of China, both in attendance at the annual meeting of the Council of the North China Kunglihui at Taiku. To the *right* is Secretary Chang Heng-chiu of the North China Council, now on a year's leave of absence for health reasons. Wherever policies and methods are discussed in our work in China, there is an interchange of wisdom and Christian experience that forgets national boundaries.

tion are the natural outcome of a growing experience of community of spirit and purpose.

The matter has gone forward with great deliberation. The process was for the Joint Committee to meet and to come to an agreement which was then submitted to the church bodies involved. These in turn sent back fresh suggestions which were considered at the next meeting of the Committee. It was only after a plan was arrived at which had the support of a large proportion of the members of the different churches involved that this plan was formally submitted to the older churches in England and America for their comment and advice. These have now been consulted and have sent in their comments which will be carefully considered in India. The Indian church leaders are confident that their efforts will result in a church which will aim to preserve and put at the service of all the church the special gifts of each of the uniting groups and will have the strength of union in its life and outreach.

Reducing Exercises

"Graduation"

The Board rejoices when its work in any field comes to completion and it is able to withdraw its active help. As the result of a progressive program over a number of years, three fields are at the point of assuming responsibility for all their church work. In *South China*, the process was completed with a final grant in 1931, the Chinese churches of the area now carrying their own budget within the Church of Christ in China. In *Ceylon*, the year 1932 marks the completion of a process of devolution. From this year on, the churches of the Ceylon Mission are to be entirely responsible not only for their own life, but for the evangelistic work in their midst and for a system of about 90 village schools which are educating more than 10,000 boys and girls. The Ceylon churches and mission are also in the midst of working out plans whereby the control of the higher schools and hospitals may pass into the hands of the people of Ceylon. In *Czechoslovakia*, if a "graduation gift" of $25,000 toward a chapel building fund can be completed, the Board will be able to bring to a close its financial connection with this group of thirty-two organized churches with a membership of 3,819. Dr. Porter, who himself is retiring in 1932 after forty-one years of service in the country, has promised the first $1000 of this Fund and the Prudential Committee, even in such a year as this, felt that they must take steps to secure the total amount. Czechoslovak Christians in America have expressed enthusiasm for this proposal and are going to do what they can toward its fulfilment. As these three groups of churches start on their independent life this year, at no small sacrifice, we hope that their bond of fellowship with our churches may continue strong and mutually helpful.

"Crowding the Fledgling from the Nest"

Our Bulgarian co-workers have developed an organized and efficient church with a sense of mission. In October, 1931, this Bulgarian evangelical church, with brotherly assistance from a society in England, opened its own Theological Seminary in the very buildings where years ago foreign missionaries prepared pastors for the infant church now grown to maturity. Hoping that this church will find its wings adequate to its new responsibility, the Board is crowding the fledgling out of the nest in the next two years and bringing to an end the Bulgaria Mission as an organization. Individual missionaries will continue to serve for a time in the Folk School, the Theological Seminary and the Community Center, but the responsibility for the spiritual life of the churches will rest with the Bulgarian leaders of the church.

"A New Style Saves Cloth"

The Colegio Internacional at Guadalajara, Mexico, was an "institution" doing work of secondary grade, but without government recognition. It was an expensive institution in its cost per pupil, the most expensive we had in

Mexico. There were also some personal problems connected with the conduct of the school. Under normal circumstances, it would probably have been given a chance to "make good," but the deputation to Mexico last spring was faced with world-wide reductions in the Board's work and a "cut" came here. The plant is now being used, on a greatly reduced budget, as a hostel for young men seeking higher education and for experimental work along social and industrial lines. This is going forward with promise, including an experiment in extension education in one of the great estates nearby.

"Killing the Baby to Reduce the Family Budget"

The one greatest need in every section of the Near East is for adequate leadership of the highest type. The ravages of war, massacre and cruel privation murdered the noblest, in idealism as well as in personality, and spared the mediocre. Under such circumstances it is no less than tragic that the School of Religion at Athens, the only surviving American Board school for the training of religious leaders for all of the Near East, should need to be closed next June. This was necessarily the most expensive school and had not yet found permanent housing nor a satisfactory status with the Greek authorities. It is hoped that training for leadership given at the new Bulgarian Seminary and at the Beirut School for Religious Workers of the Presbyterian Mission may in some degree make up for the loss, but the action was taken with heavy hearts to save the life of vital work elsewhere.

Not by Bread Alone

Looser Belts for the Hungry

Most of the people of the world would have a more comfortable feeling at the waistline if they could have more food to place there. In China, India, Africa, and the Near East there are twelve men who are trying to bring improved scientific methods of agriculture to bear upon the problem of "more food," in addition to more than twice as many others to whom different aspects of this problem serve as useful avocations in busy lives. More wheat, more rice, more kaoliang, more eggs, more meat, more milk—as well as more of the raw materials the sale of which produces more food, are resulting from the work of these men and there is even a persistently renewed demand for a woman trained in agriculture to train the farming women of Fukien.

An Experiment That Reproduced Itself

In 1920 a clinic was opened in Johannesburg in the Doornfontein section close to the slums. At that time almost nothing was being done for the medical relief of the native people there. Within a few years, Ruth Cowles and her associate, a devoted Swiss woman physician, opened seven clinics in scattered sections of Johannesburg. Four of these were baby clinics. The service rendered stirred public interest and awakened the conscience of the municipality. Now the municipality itself is maintaining several clinics for the native people. Our clinics

At the Johannesburg Baby Clinic

in those "locations" have been given up, but the general and baby clinics at Doornfontein continue under our care and are still the only agency doing anything for slum babies in Johannesburg.

One Mission Station Against the Plague

The last word received from Fenchow Station in Shansi Province, China, is that plague in the bubonic form, likely to turn into the pneumonic form with the coming of cool weather, is already pretty well spread over the whole of North Shensi Province and over three or four counties of northwest Shansi. The Fenchow Hospital staff has been trying to secure efficient government coöperaton in stamping out this endemic center of plague since 1928, but the disturbed conditions of political life and the fact that the area fell in two provinces have prevented it. Now the national authorities have become alarmed and have offered funds if the Hospital will undertake some preventive work, which was being organized at the time of writing. In all the medical work of the Board, there is a notable trend from merely healing work to coöperation in preventive and public health measures such as better sanitation, vaccination, inoculations of various kinds, and physical examinations in schools to make early discovery of tendency to disease.

Making Civilization Safer for the Bantu

Drawn by the lure of golden wages from the simple life of the primitive villages of a subcontinent into the rush of the modern gold mining city of Johannesburg, 200,000 African "boys" are living in mine compounds which accommodate anywhere from six to fifteen thousand men. In crowded barracks they live their segregated life away from all the restraints of family, village, tribe, and with the worst elements of "civilization"—the gambling den, saloon and brothel—to lure them on. No, "civilization" is not safe for these Bantu!

Ray Phillips, sent by the Board in response to the call of Dr. Bridgman, founder of the Bantu Social Center, saw that what the mine boys needed was wholesome entertainment to help them in their leisure hours. He won the permission of the mine authorities to try out moving pictures in the compounds. Now clean "shows" are given regularly in the compounds all along the "Rand," which stretches for miles east and west of Johannesburg by a staff of operators working with Dr. Phillips.

A Bantu Sports Club has been started with its club house, football field and tennis courts. Twelve thousand attended its opening. Mr. Phillips is now negotiating for a swimming bath for the Reef natives, who have no place on all the Rand to swim. The next step proposed is the broadcasting of native programs. The broadcasting companies are negotiating with mine owners and municipalities for the installation of powerful amplifying sets sufficient to operate two or three thousand loud speakers apiece in native locations and compounds. Ray Phillips is waiting for the first offer to make use of broadcasting for sending out the Gospel message over the air to the Bantu people. "The time is coming, and we must be ready to get in on the ground floor."

Education for Life

Character development, health, improvement of family life and of agricultural and industrial skill, healthful recreation—these are objectives which are constantly kept in mind by our missionary educators, especially in dealing with pupils from simple rural communities.

In the Africa Missions, the day schools are

Spreading the Gospel of Good Health in North China

becoming increasingly real community centers. At the central training institutions such as Amanzimtoti Institute and Inanda Seminary (South Africa), Mt. Silinda Institute (East Africa), Currie Institute and Means School (West Africa), courses in the usual academic subjects vary to meet the needs of the communities and these courses are supplemented by courses in agriculture and industrial work for the boys, and home economics, child care, sewing, for the girls. At Mt. Silinda the students are learning through actual experimental work on the land what can be done in building up worn out land, checking soil erosion, discovering what crops are suited to the soil. Animal husbandry is a part of their course also. The government of Southern Rhodesia has an agricultural school at Domboshawa from which young men go out as farm demonstrators. More than half the young men who have qualified thus far as demonstrators have been boys who had their earlier training at Mt. Silinda.

In Turkey the government has a lycée (high school) for boys in Cesarea, the city close to Talas, but is doing little as yet for boys in the scores of villages in the region. Our Talas Boys' School offers a five-year course with emphasis on vocational training in trades and commercial work. The school also offers four-, eight- and sixteen-week courses for village boys who have to work on the land spring, summer, and fall and so cannot take an eight months' course. They are usually very poor boys, so they are allowed to bring their beds and food and to pay only a very small fee to the school.

Literate in an Hour

Frank Laubach went back to Mindanao in 1929 fired with the dream of beginning work for the Moros, a Mohammedan race, who had proved unreceptive to the modern culture which the government had offered them. At Lake Lanao, in the heart of the Moro country, he began to reduce the Moro dialect to a Roman system of spelling with sixteen letters, for they were practically illiterate. Only a small percentage could read and write Arabic and even that had been limited to manuscripts so precious that they were kept under lock and key. It takes only fourteen minutes for a man who can read Arabic to master the new alphabet. Those who never knew how to read require from an hour to a week. Laubach writes: "Oh, boy, this thing that is happening here is the MOST wonderful thing I ever saw! Eight thousand Moros have learned to read in fifteen months. . . . I hardly believe any Mohammedan country EVER duplicated this thing. They are going wild over education—not public schools, but our program. We now have 142 volunteer teachers running over the province telling the people that as soon as they can read the millenium is coming! Over two thousand will learn this month alone." Even small children like to teach. Moro women who have been secluded are now being taught and are teaching others. Dr. Laubach and his assistants are busy preparing material for the press—stories, legends, lives of the Old Testament characters whom Islam also reveres. The way is opening up for the New Testament with all its message. Mr. and Mrs. Channon have postponed retirement for a year to run the press.

Literate for What?

This growing literacy among the Moros involves the same problem that is faced elsewhere where people in greatly increased numbers have been taught to read. In China and Turkey, making the literary language easier for the common people to read has flooded the market with a great variety of publications, very few of which are wholesome or constructive in tone. In Africa, there is a dearth of worth-while literature in the various dialects and languages. The American Board has regarded it as a part of its responsibility to coöperate in the production of such literature. "Muhit," a monthly somewhat like the family magazines in America, has won a large circulation in Turkey. In Africa, a little journal called "Listen" is just being launched, in English, with the right to translate the material into any African language, and will meet this need to some extent. In China, Hugh Hubbard has continued his work in the production of literature with the limited vocabulary used by the Mass Education Movement, while in all our fields the missionaries and their national

associates are wrestling with the problem of literature that will pay for itself and at the same time have genuine value.

An "Institution" that "Just Had to Be"

By 1915 the West Central Africa Mission, founded in 1880, had reduced the Umbundu language to writing, translated most of the Bible, and established itself in six stations, in each of which there was a rapidly growing church and a primary school. Each station had its group of outstations from which a limited number of boys and girls could be received into the station school, but this was inadequate to provide leadership for the women. Catching the fire of Miss Nellie Arnott's urgency, the W.B.M.I. determined that those African girls must have their chance. The first graduation of Means School, when girls in white dresses they had made themselves actually read their own graduating essays, was an occasion which drew people from villages many miles away and opened new vistas for womanhood to all present.

The school has from the beginning striven to develop in accord with the peculiar genius of the African people and never to wean the girls from the life they must live in their villages. The students raise a considerable part of their food in their own gardens and fields. They learn the principles of sanitation, hygiene, and how to feed and care for babies. A practice school which receives little village girls furnishes the older girls with a laboratory in mothering and house-keeping as well as in teaching. Even while in school, the girls with one or more of their teachers go to some village every weekend and, gathering the women and children about them, tell the story of Jesus. An old Chief watching one such group and the winsome girl telling the story exclaimed, "And Jesus is like that? We should have girls like that among our people."

If the Manchurian Question Were Only Left to These Two Men!

With Kagawa's wisdom and Cheng's spirit, could there ever be any war between Japan and China? Our Christian faith assures us that some day both countries will be dominated by minds like these.

Where Nationalism Is Strong

Friendly Neighbors in Turkey

Religion and politics have been inextricably mingled in Asia Minor ever since the time of Constantine. The new régime in Turkey, largely as the result of the practical elimination of the Armenian and Greek communities, feels free to develop a secular state which guarantees freedom of religious belief and teaching (except teaching those of another religion under the age of eighteen), hoping that thereby Moslems, Jews and Christians can live at peace as citizens of the new Turkey. Yet prejudices grown through hundreds of years do not easily disappear. The tradition of the Christianity of the Crusades and of many centuries since can only be "lived down." American men and women who had seen their closest Christian friends massacred nevertheless still desired to share with their Turkish friends their own ideal of what Jesus meant the life of his followers to be, and the history of the American Board's work in Turkey for the past decade has been one of trying to demonstrate that ideal in life, where the conventional ways of preaching and teaching Christianity were bound to perpetuate old animosities.

Friendly neighbors are bound to be concerned with the physical welfare of their neighbors and the hospitals in Turkey find abundant opportunities for excellent medical and surgical service *plus*, and it is that *plus* in love and unfailing personal kindliness that counts for most. A mother who was committing her tiny baby to the care of the Gaziantep Hospital asked the missionary nurse, "Are you the one who takes such good care of the babies?" and the doorkeeper there recently told of a rough man who came out of the hospital with tears in his eyes saying that the spirit shown by all the workers was something wonderful to him. Up in the mountains above the Adana plain there perches a tiny sanitarium from which after two months' treatment with regular hours for sleep and play, water-baths and sun-baths, and proper food, ten undernourished children were sent back to Adana with restored health and vigor.

Playgrounds for boys and girls are another response of the Christian neighbor to community needs. The two at Adana are producing the team spirit that Turkey needs today. The only rules at the boys' playground are that a boy must be clean in body and speech and a good sport in games. The reading room with its growing library of books in the new Turkish alphabet and the evening classes for boys and young men minister to the growing intellectual needs of a people that is becoming literate. At Gaziantep, Harold Pence is teaching some modern parables of the soil. Boys from nearby villages are employed as apprentices and under Mr. Pence's direction learn modern methods in animal husbandry, poultry raising, dairying, crop rotation and adaptation, grape and pistachio cultivation, and return to their villages as enthusiastic propagators of the new methods.

Schools for Turks?

Yet these forms of friendly coöperation do not seem to be enough. When mission work in Turkey was resumed after the war, the American Board found itself with a number of school buildings without pupils and thousands of Turkish boys and girls ready to study anywhere, even in a Christian school, as they had never been before. Christian neighborliness led to the reopening of the schools, most of them almost exclusively attended by Turkish pupils, even though the government regulations prohibit even the explanation of one's Christian life to Jew or to Turk. An intense nationalism has not yet learned to accept without suspicion free service rendered in a Christian spirit, but great strides have been taken in the direction of mutual understanding. Neighborliness is deepening into lasting friendships and widening to include helpfulness in all the problems of life. Out of all this has come a notable change in the attitude of the government from veiled antagonism to genuine appreciation of the services rendered.

THE GENERAL WORKERS CONFERENCE OF THE CHURCH

What Makes a School Christian?

For many years, the official regulations of the Department of Education in Japan have forbidden official religious activities within schools definitely incorporated as a part of the government educational system. Legal standing of practically equivalent grade has been given to Christian schools with a program of religious education, but this status has certain limitations not present for the other type of school. Most

These two sections of one picture give portraits of a representative group of Chinese C of the General Assembly.

(Familiar faces include those of Howard Diong, Eleanora Hwang and G. G. Ding of Foo Board missionaries.)

ON CHINA, OCTOBER 1-7, 1931, REFERRED TO ON PAGE 35

schools conducted by the missions in Japan have felt that freedom to determine the desirable program of religious activity in a given school was so essential that they must accept the handicaps for their students involved in this second status. Others have felt either that it was desirable to secure the most advantageous arrangements for their graduates and that the religious care of the students could be provided by associated churches, or else that the increasingly

rs from most of China with their foreign associates on the Council and Standing Committees

Ch'eng of Yangkow and Dr. C. Y. Ch'eng of Shanghai, as well as those of several American

liberal practice of the government in the interpretation of the rules regarding religious activities and the interest of the government in an increase of religious influence upon all students made possible a program closely approximating that of schools upon the second status, even though on the first status, and have accordingly arranged to have their schools placed upon the first status. The American Board has just authorized the Matsuyama Girls' School to apply for registration upon this basis, in accordance with the expressed belief of its board of managers that the Christian influence of the school can be maintained and broadened by this policy.

Nationalist Educators Lead Christian Schools

In China, one of the leading planks in the platform of the Nationalist party has been the bringing of all schools conducted or supported by foreigners into line with government policies in education. This has often resulted in antagonism between government educational authorities and Christian schools, notably in the province of Shantung, even though there have been many Christians in the Department of Education. It is a cause for rejoicing that Dr. King Chu, recently a vice-minister of education of the National Government, has accepted the presidency of Cheeloo University (Shantung Christian University) and so devoted his splendid Christian character and thorough educational training to the cause of Christian education, joining Wu Lei Ch'üan, chancellor of Yenching University and also formerly a vice-minister of education.

Is It a Challenge to Protestants?

The day long looked for and hoped for dawned in Spain when on April 12, 1931, the monarchy was overthrown. Genuine religious liberty could not be expected under the monarchy with its close relation between the official Roman Catholic religion and the government, which suppressed free thought and democratic tendencies with an equally iron hand. For many years the very small minority of Protestants has bravely held to the liberal faith despite the ostracism involved in society, in business, in government, in education, and has prayed for a better day. They could have no church buildings but only inconspicuous halls or other places of meeting. No "public" services could be held. The singing of a small congregation, if heard in the street, might lead to police interference. Yet through the years many not allied openly with the Protestant cause have been influenced by it and have worked quietly for religious liberty. In the overthrow of the monarchy the more liberal forces have triumphed, and, unless there is a strong reactionary movement, the day has come when the Protestant element in Spain can be of service to thousands of unchurched intellectuals. Already in city and provincial governments, and even in the Cabinet, are men who as boys were pupils in little Protestant schools and if not openly evangelicals they are at least openly friendly to the liberal cause.

A State Conference in a New Role

Almost four years ago, the American Board accepted the suggestion of the Southern California Conference of Congregational Churches that it should take over administrative responsibility for the Board's work in Mexico, with the exception of two or three pieces of union work centering in Mexico City. The Conference was close to Mexico and already engaged in work for Mexicans in California. Business trips of members of the Conference to Mexico were common occurrences and it was felt that administration would stimulate interest and the more frequent interchange of visits might promote efficiency. Actual administration is in the hands of a special Commission, chosen mainly by the California Conference but with representatives of the American Board. Since a deputation to Mexico in the spring of 1931, on which the American Board was represented by a secretary, all the members of the Commission have first-hand knowledge of the Mexico Mission and its problems, an almost unique situation.

This Commission, while not neglecting other aspects of the work, has concentrated much of its attention on the securing of a fine new girls' school plant in the beautiful coast city of Mazatlan. The new building on its high promontory was recently opened with due ceremony and this school is now entering upon a new era of en-

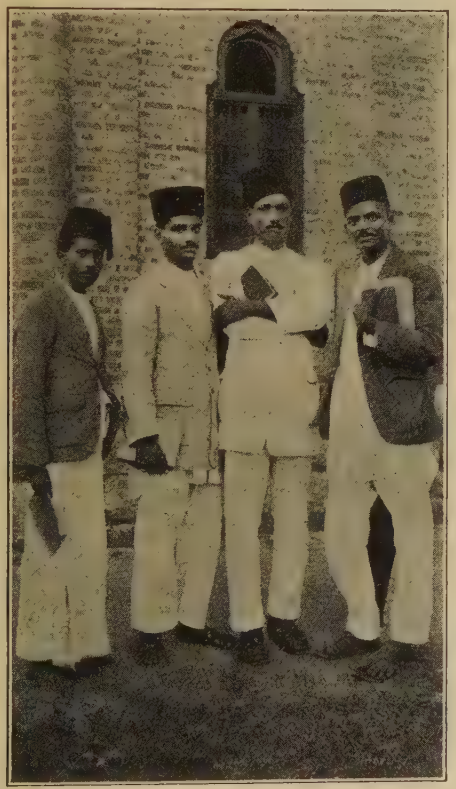
larged service with the hearty coöperation of the local authorities. The results and difficulties of the four years of experiment are now being studied, in order to determine whether it should be extended beyond the four years to which it was limited by the terms of the agreement.

Is It Tainted Money?

Should our missions accept Government grants-in-aid for their schools and hospitals in India and Africa? This is an important question which has been brought to the fore by recent events in India. A fact in regard to it which should be clearly borne in mind is that the nation-building agencies to which such aid is given are already largely in the hands of Indians and are soon to pass entirely under the control of the Indian Provincial Assemblies. Missions are, therefore, increasingly coöperating with responsible Indian leaders in their work in these fields.

The answer to the question would seem to be that missions may well work with the Government in its educational and medical work, accepting government grants for this purpose so long as the acceptance of this government aid does not compromise us in carrying out our essential missionary purposes. It is the best judgment of most of our missionaries in India based on their long experience that the acceptance of government grants is in full accord with our purpose of serving India in this day when she needs every possible help in education and health advance.

The Hindu element in India is also reached by our institution at Madura.



The Moslem element in India is touched by our college at Madura.

The same principle holds true in the British parts of South Africa where we have work, although the racial consciousness of the African has not yet reached political expression in a way to complicate the situation as it might conceivably do in India.

Leavening the Higher Castes

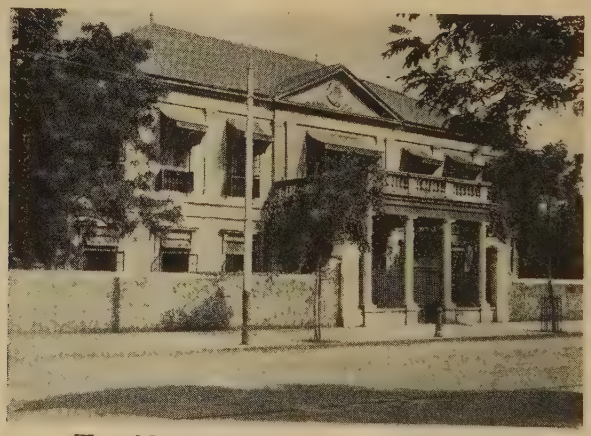
A considerable number of the million and a half who have been added to the Christian

church in India in the last ten years have come from the *sudra* or sturdy farming castes. There has been an increasing penetration also of the intelligentsia, who come mainly from the upper castes, with the spirit of Christianity. This is most strikingly shown in the increased reverence of these leaders for Jesus and their developing conviction that he has a unique gift to give to India. Exceedingly few from the intelligentsia are joining the existing churches. Increasing numbers are finding in their allegiance to Jesus their supreme religious satisfaction, while the leaven of His spirit is permeating the life of India far beyond the sphere of any conscious effort on the part of the missionaries or of the Indian church.

The Spirit of Jesus Outside the Church

Stanley Jones has founded a Fellowship of the Friends of Jesus in which thousands who do not for various reasons want to join a Christian church are members. Men like Professor Radhakrishnan are giving to Hinduism a new interpretation which is shot through and through with the influence of the Gospels. Mahatma Gandhi is what he is partly as a result of his ancient Hindu culture, but also and very largely because of the influence of Tolstoi and Ruskin and C. F. Andrews, and most of all because of the Sermon on the Mount. The attitude of India toward Jesus and the Gospels has changed so radically in the last ten years that to those who have known the change it seems little short of miraculous.

Bowker Hall Pictures



THE NEW BOWKER HALL IN BOMBAY

THE PLAYGROUND OF BOWKER HALL

SOME OF THE WOMEN WHO ARE AIDED BY BOWKER HALL

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Ties that Bind

Railroad ties—for twenty-seven years ago when the Japanese Government was building a railroad line from Tottori to Matsuo, the Ogura Company worked for over a year putting through a tunnel. The superintendent of workmen was Mr. Seinosuke Okyo, an earnest Christian layman. He wanted Christian meetings in Aoya, where the workmen were concentrated. He wanted them so badly that he offered to pay all expenses, so a blind evangelist was sent once a week from Tottori. Thus the work began. Now although the number of Christians there is comparatively small, many have gone out into the world from the group. They desire to build a church. Their pastor, Mr. Kamatani, an energetic leader, started to raise funds. He asked the six or eight Christians to give first. Out of their poverty and in the midst of hard times, they contributed 350 yen. Other friends added to this and now a neat little church is up and was dedicated on September 12. "Two of the charter members of the church, Mr. Tokuhara and Mr. Ueta, both of them now elderly men, have been faithful to the church all these years, and it was good to see how pleased they were about the new building," says the Japan Bulletin.

The Doshisha Can Talk

One Japanese invasion of China is contemplated that will bring nothing unpleasant in its wake, namely, the visit of the prize Doshisha oratory team in an effort to add new laurels to its collection, which has made it already supreme in English oratory, not alone in Japan, but in Hawaii also. Last year Doshisha took seven national championships in oratory. A book has now been published, modestly called "Doshisha Oratory—1930," and already the first edition has been completely sold out. When the Doshisha boys went to Hawaii, it was the first time a team of Japanese students had ever gone to America to compete in English oratory against American college students. "Their astounding success," says Miss Frances B. Clapp of Kyoto, "attracted international attention."

"Haven't Gone Bolshevik," Says *Mexico Microbe*

Word comes that the Congregational churches in Mexico have adopted a three-year program, including three aims: first, the doubling of its membership; second, increasing by a certain percentage the self support of each church; and third, the construction of a new church at Los Mochis. The annual meeting, held in Ahualulco, was enthusiastic about carrying out this plan, and it would mean an increased sense of responsibility on the part of the churches for their own future. Especially active in the leadership were the younger pastors, the *Mexico Microbe* adds.

Lonely Christians

Lonely, scattered Christians living within a radius of 80 miles or so of Gogoi, Africa, were gladdened, not long ago, by an invitation to the Mission for a meeting which would culminate in the ordination of Tapera Nkomo. How they enjoyed it! For several days the little hamlet became a bustling village. Worship and discussion periods filled the hours. Visiting in the homes of the missionaries and the native workers gave the guests new ideas about home management which the men coveted for their own domiciles. Mrs. Kamba Simango is teaching the women how to create and keep better homes. The Simangos invited groups of senior boys and girls from the school into their own home for supper and social evenings. This year Mrs. Simango has arranged courses in domestic science for the girls.

Television Section — Station ABCFM

A charming picture story of Glory Kindergarten and Training School, Kobe, Japan, told by the pupils, thanks to Dean Catherine J. Akana, who sends the photographs. Principal Kiso Wakuyama, 40 years in the school, has been given Imperial Recognition. The School is conducted on Froebelian principles (self activity and consideration of the needs of the individual). LET'S GO!

A Boy and a Blossom: "It bloomed on my birthday," proudly says smiling Tsuyoshi Mizutani, as he stands by his plant. Miss Annie L. Howe introduced the beautiful custom of having the children plant morning glory seeds each spring. As school ends in July the plants are taken home to bloom during the summer for brothers and sisters. This flower, tenderly cared for by Tsuyoshi San burst into color on his birthday! Hence the delighted all-boy grin!

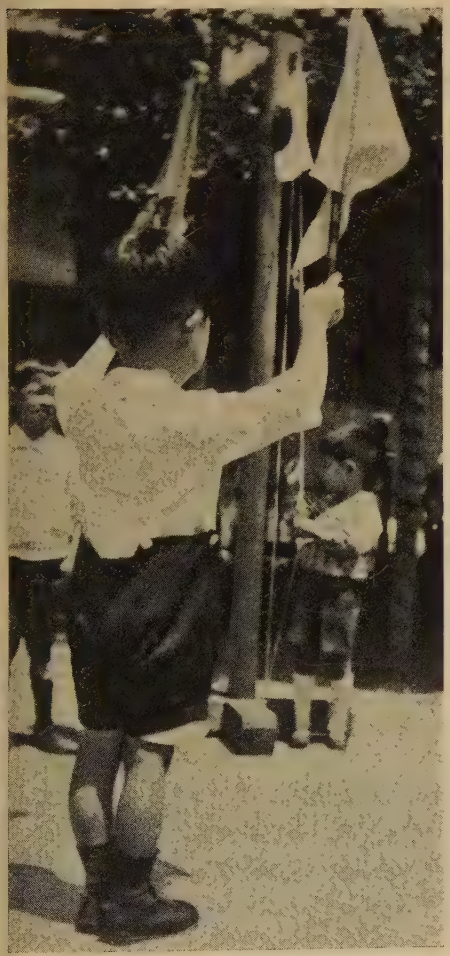
Musicians—Led by one of the more ingenious pupils the children developed a passion for making musical instruments out of paper. Here we have a paste board orchestra tuning up!

Television Section

Station ABCFM

BUSY MISSES: Two small pupils at school out-of-doors do their handwork. The kindergarten has a waiting list.

FUTURE TEACHERS: Learning handwork in the Training School.



SIGNALLING! Sturdy little legs to stand on has this small Japanese.

THREE CHICKS: Small son of the Kobe Church organist feeds the chickens and makes a few remarks, we venture to add.

CONCENTRATION: Watching the ants in the garden. Nature study on the spot.

Apportionment Returns

The total loss for the year up to December 1 is $252,697. (American Board, $101,386; Home Boards, $92,330; State Conferences and Home Missionary Societies, $58,981.) This is 14.6%. If the same percentage continues until the books close, January 10, there will be a loss for the year of $420,000. To reduce our missionary giving in a single year in an amount like this is certainly startling. The loss during the month of November was 30.6%. Last year, between December 1 and January 10, 41.2% of the money came in. What the churches do during the last forty days tells the story. The various reports of this year have shown a curious alternation. May 1, the loss was 15.5%. September 1, the loss had gone down to 9.4%. October 1, it had come up to 15,13%. November 1, it has gone down to 12.5%. Now it has come up to 14.6%. In the next report, the final one for the year, shall not the loss again show a notable decrease? Let us be sure that every available dollar is *given*, and then that it is *sent in* so as to reach the responsible office on or before January 10.

C. C. M.

The Bookshelf

An A1 Book

The Present Summons to the World Mission of Christianity by John R. Mott (Cokesbury Press, $2.50). Dr. John R. Mott is universally known in Christian missionary circles as the chief architect and inspiring leader of the International Missionary Council. It was he who dreamed the dream of a body with its component parts which should link "together, both nationally and internationally, the agents and agencies of the world mission of all Protestant Christendom." The outstanding achievement of the International Missionary Council up to date has unquestionably been the convening of its Enlarged Meeting, held on the Mount of Olives near Jerusalem in March and April, 1928. There can be no manner of doubt on the part of any one of the two hundred or more participants from fifty-one different countries who attended that meeting that Dr. Mott's masterly conduct of that assembly deserves to rank as one of his major achievements. His genius for organization, his insight, his comprehensive grasp of intricate situations, his vision, his courage, his courtesy and his indomitable Christian faith, all came to beautiful expression in that gathering.

We have long expected from Dr. Mott an extended interpretation of the significance of the discussions at Jerusalem. We have it now in the form of the Cole Lectures for 1931 delivered before Vanderbilt University last April. He has entitled these lectures "The Present-Day Summons to the World Mission of Christianity." The phrasing of this title is characteristic of Dr. Mott. He wishes to direct attention to something that is urgent—a summons. He wishes to allow for a comprehensive statement. And in this book Dr. Mott is nothing if not comprehensive. He wishes to emphasize a broad conception of missions, a movement which springs from the center of the Christian Church and must react to the widest circumference of human concerns. A most valuable bibliography covering 42 pages will be found at the close of the book.

The book abounds in formulæ and phrases which any reader of Dr. Mott's previous books recognizes at once as highly characteristic. Dr. Mott knows how to use the English language forcefully and discriminatingly. His style loses in beauty somewhat by the frequent repetition of sentences of similar structure and to some extent of similar phraseology, but what it loses

on that count it gains in strength. One real test of the vitality of his thought is that men who know Dr. Mott well enough to predict how he would express a certain idea, cannot easily predict the ideas to which he will give expression. And yet right here is another indication of the nature of Dr. Mott's personality and leadership. He is not a radical thinker in the sense that he out-thinks the missionary or mission board secretary or puts into the forefront of discussion statements that startle. His method is rather to mobilize, to correlate, to interpret, to harmonize, to evaluate facts and forces that enter into the world mission of Christianity. His work consequently lacks a certain quality of inspired vision and freshness of point of view. It is comprehensive, massive, impressive, not brilliant, arresting, incisive.

The very titles of the ten chapters remind one who attended the Jerusalem meeting of the nature of the fascinating discussions throughout those days. After an opening chapter on World Trends in which he reviews such movements as nationalism, internationalism, economic depression, education, religion and the "uprising of women" (which he calls "the most notable social trend of our day" and to which he devotes one full third of his long first chapter) Dr. Mott considers in turn rural life, industry, race, missionary coöperation (in three chapters), the living message, the home base, and the leadership for this momentous day. He considers the bearing of all these topics on the primary task of the Christian Church—to make Jesus known, trusted and obeyed throughout the world. The outstanding impression from his review of the world mission of Christianity in the light of discussions at Jerusalem is that in this task the whole range of individual life and all of life's relationships are intimately involved. Christianity can no longer be conceived of as affecting one or two segments of life. It must accept the challenges issuing from all situations in all countries—racial, rural, industrial, as well as educational and ecclesiastical—and it must demonstrate in practical terms, the difference Christ makes, or can make, in human life.

Dr. Mott has written a book which may be viewed in two ways. From the standpoint of the past, and particularly of developments within the last twenty years, he has given us a masterly summing up of the *present* summons to the world mission of Christianity. He has formulated in a comprehensive way the major proposals and reflections of those nearest him in missionary councils. He has interpreted the significance of the Jerusalem Meeting from the point of view of those actually engaged in the enterprise today. And in doing this he has performed a notable service.

But what of the future? Are we to be content with the formulation of the opinions and proposals of men who have given comparatively little thought to what missions will have to become if the next generation and the generations to follow are to take the enterprise seriously? Has the greatest man of vision amongst us nothing more than this to offer us? We seem to be rapidly edging into a new world of thought and integrated life, a new experience of international relations that will be as easily taken for granted as the fact of federated states in the structure of the United States government. What will become of foreign missions in such an era? Can Dr. Mott not glimpse for us the *future* summons to the World Mission of Christianity?

FRED FIELD GOODSELL.

China

The China Christian Year Book, 1931, edited by Frank Rawlinson, D.D. (Christian Literature Society, Shanghai, can be secured from the Committee of Reference and Counsel, 419 Fourth Avenue, New York). Dr. Rawlinson is a missionary of the American Board and editor of the magazine, *The Chinese Recorder.* Forty writers have contributed to this book, nearly half of whom are Chinese. It represents a good cross-section of present-day thinking, problems, and efforts toward future progress in China. In nine sections it gives the facts concerning: national life; religious life; church life; missions and missionaries; education national, municipal, Christian, mass education; social life, including famine relief, labor, factory laws, China's struggles against narcotics, rural reconstruction; medical work; literature, Chinese and Christian; a bibliography of the best books in English on China.

Japan

The Japan Mission Year Book, 1931, editor, Luman J. Shafer (Christian Literature Society, Tokyo, Japan. Can be secured from the Committee of Reference and Counsel, 419 Fourth Avenue, New York.) After giving the outstanding events in the Christian Movement during 1930, the volume takes a general survey of international relations, the financial situation, the general Christian situation, Christianity, the non-Christian religions and the State. Then it treats of: the church and evangelism, including the Kingdom of God Campaign; Christian education, Toyohiko Kagawa contributing a chapter; social service and reform, our Alice Cary contributing a chapter on the motives for social work; literature and the press; Formosa. Lists of institutions follow; lists of missionaries, by missions, by towns, and alphabetical. Our Rev. Darley Downs writes one of the appendices on the School of Japanese Language and Culture, of which he is director.

Fallen Leafs, by Kotaro Shimomura. Persons acquainted with the history of Christianity in Japan will remember that in 1876 the "Kumamoto Band," a company of young men whose belief in Christ made them objects of severe persecution, signed a pledge to follow Him and "to enlighten the darkness of the Empire by preaching the Gospel, even at the sacrifice of their lives." Some of them soon went to Kyoto where they became members of the first class to be graduated from the Doshisha School. Several of them were afterwards the pastors of churches or leaders in other Christian activities. Three of them have at different times served as presidents of the Doshisha. One of these last is the author of the book of poems now under consideration. He was the director and chief engineer of a prominent industrial company when the accident occurred that is described in the following Foreword:

"In the summer of 1914 my eyes were severely injured by an explosion in a chemical laboratory which left me totally blind. After the first week of suffering had passed, the mental pain caused by the deprivation of eyesight continued to torture me for many years. Being a

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chemist by education and an engineer by profession, I keenly felt this change of condition which, resulting in the loss of contact with the material world, turned the direction of my thoughts from the visible to the invisible, from the tangible to the intangible—in other words, made me reflect on human life, on evil, on sin, on soul, and on God. I tried to embody these reflections in certain forms of expression which, on being repeated, would help me beguile the tedious days. Thus were obtained the following 'poems' which I had printed in compliance with the request of Wife and Children to whose tender and self-sacrificing care I am indebted for the partial recovery of sight and the renewal of health which had sunk so low with the accident."

The volume contains six English poems and the Japanese translations of three of these. Readers of the former will overlook a few defects in diction or rhythm in their sympathy for the author as he wrote under the conditions described in the first of these poems, entitled "On My Blindness."

"Deprived of sight I sit alone for hours,
Reflecting, musing, pondering on the past;
Shut out of light, I spend my days like owls
Engulfed within a forest dark and vast.

* * *

"The dear ones speak to me, their voice I hear,
The sweet voice as of old; but lo! I see
Faint phantoms of another world appear,
The misty wall dividing them from me.

"For me no flowers will bloom, no moon will rise,
For me no maple leafs turn red; in vain
Shall shine the clear lights of the starlit skies,
To me, like ghosts, their thoughts alone remain.

"And all the earthly treasures, gems and gold,
What are they to a man whose sight is gone?
All interest lost in the present world,
The spirit melancholy roams alone.

* * *

"Away! away! these weakly thoughts away!
Man must be greater than the sense of sight;
Enough if in mind shines the light of day,
Though bodily it may be a gloomy night.

"Blind Ziska, fighting with his two eyes pierced,
And all the Seers heroic of the past,
They could see with their inner eye, and durst
Defy and brave the whole world to the last.

"On these men let me ponder and be brave;
Life is a thought, and if there is a thought,
Speak it out, act it out, even to the grave;
For truth and right the battle must be fought.

"On these Seers let me ponder and be wise;
My lot, denied the common lot of men,
May it reveal to my soul how to rise
To heights of truth above all human ken."

The poem entitled "At the Grave of My Mother" tells how that mother of long ago had looked with pride on the dark bright eyes of her little son, and closes with the plea:

"Give me again my eyes, O mother dear,
Restore the babyhood of bygone days.
Place in a cradle, let me rest and sleep
While washest thou my eyes with Heaven's dew.
That lotion, mixed with a mother's tears,
I have no doubt would give me back my sight."

It may be added that in a recent letter to Dr. J. C. Berry, whom he had known in Japan, Mr. Shimomura writes that after seventeen years his eyes are so much improved that by the help of powerful lenses he is able to read.

OTIS CARY.

Reviews by Hugh Vernon White

Paths to the Presence of God, Albert W. Palmer; *Christ's Shining Way*, Oswald W. S. McCall (Pilgrim Press, $1.00 each). These are companion books and it is a rare and fine companionship, one in which the National Council meeting at Seattle shared to its great inspiration and profit and which is now open to all who read. "Paths to the Presence of God" is the first series of the newly established National Council lectureship. The "paths" as treated in these five lectures are Nature, Science, Humanity, Worship and Jesus. These paths have not been as plain to many in our generation as they might be. Dr. Palmer throws the light of the best religious thought and experiences of the time upon them. He not only makes the way plain but lures one on to walk in it.

The closing chapter is on Jesus, and leads naturally to "Christ's Shining Way," the talks given by Dr. McCall as chaplain of the Council. Here is elaborated in height and depth, in

strength and splendor, the meaning of the mind of Christ to our minds. Dr. McCall moves about with discernment and an appreciation that continually illumines the familiar words and deeds of Jesus, in the realm of the Master's inner life. The mind of Jesus is interpreted through the following themes, themselves clarifying and stimulating: Vision: The Soul's Sagacity; Duty: The Fundamental Gallantry; Men: The Radiant Passion; God: The Exhaustless Resource; Serenity: The Spirit's Depth; Exultance: The Spirit's Wings.

One is impressed in reading these chapters with the perennial freshness of the mystic way. Here it lives naturally in the full light of modern thought and the work-a-day world; it turns out to be, not a strange, esoteric wisdom, but the intuitive insight of the healthy soul into the great meanings of life.

These two little books, one clear, vigorous *exposition* of the best contemporary religion, the other rich, appreciative *interpretation* of the life of the soul, have a mission. Many a pastor, having read them to his own edification, will pass them on to troubled and seeking spirits where they will, perhaps, have their most fruitful ministry.

Has Science Discovered God? A symposium edited by Edward H. Cotton, (Thomas Y. Crowell Co., $3.50). The worst thing about this book is its title. The best thing is the chapter by Michael Pupin, and this contribution is an extract from his well-known book "The New Reformation."

The whole question of the relation of science to religion hinges on one's definition of science. If we take science in the Platonic sense as an intuitive knowledge of reality, then we may boldly affirm that science has long ago discovered God, and perhaps is occupied with no other object. If, however, we mean by science the scholastic speculation of medieval times in which science and philosophy are indistinguishable, the answer is not so certain. The present-day Catholic philosopher would claim full success for that science in its attempt to demonstrate God; the rest of us have given up reliance upon such deductive demonstration.

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But when we come to the science of today, it is distinctly defined and strictly limited in scope by its own definition. It is "natural" science, or "physical" science; both concepts have the same meaning and exclude God. It may seem that the trend of the new physics toward pure mathematics is resulting in a broadening of the meaning of science beyond these limits. But we should not be too sure of this. Rather is the physical scientist today discovering and confessing the limitations of scientific method and turning philosopher. A strictly "natural" science is mechanistic, deterministic, and quantitative in character. That the scientist in any field should discover that reality is not exhaustively known under these categories is gratifying. The present volume, with its sixteen contributions to the question of the relation of science to religion, shows that this discovery has been made by many representative scientists in various fields and that it has done its work of grace in the spirit of humility.

No one should let the title prejudice him against the book. While some of the scientists who contribute do not explain very clearly how their scientific knowledge is related to religious faith, it is worth knowing that real scientists can be really religious. But it may be well to sound a warning: do not surrender to this or that scientist's amateur conception of religion. As a theologian your distinguished scientist may be a good physicist, or biologist, or astronomer, but a very questionable defender of the faith. The theologian or philosopher of religion must be consulted as the authority in the field of religion. The scientist's views are interesting and welcomed and are, in the main, as valuable as the theologian's views on any science to which he has devoted special non-professional study. The point is that religion as an experience of spiritual reality interpreted in the discipline commonly called theology, must eventually rest on its own foundation of experience and interpretation, just as natural science does. The broad principles of sound thinking must be recognized by all alike and the special techniques of observation and interpretation determined within each field. Doubtless there is some ultimate unifying Truth which is inclusive of all special fields.

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But for present and practical purposes, and so long as science is "natural," religion will find its strength in its own peculiar content and technique.

But, having sounded this warning, we may go on to rejoice in the fact that so many scientists are not bound by scientific method but maintain a personal religious faith while working with that method. Science has not discovered God, but it is telling us a great deal about the universe of which we are a part and it is coming to acknowledge that no "scientific" knowledge about the universe contradicts a belief in God. The scientist may be religious; at best science is neutral on the subject of religion.

Religion today, as always, must be a matter of personal faith and feeling, an answer of the soul to Reality in terms of reverence and love. The agencies for the cultivation of this life are inspired personalities, worship, and fellowship with others of like mind in a service to men based upon the presupposition of man as a spiritual being whose ultimate relationship is with God.

Our Stamp Corner

DESIGNED by a Turkish artist, printed in England, bearing the words at the bottom "2eme Conference Balkanique" in French, and showing a tree growing on a map of the Balkan Peninsula and Turkey, the six roots emerging from the six countries of Albania, Bulgaria, Greece, Jugoslavia, Roumania, and Turkey, a new issue of nine stamps began to be circulated in Turkey in October 1931. So even a postage stamp becomes an international venture, for this set commemorates the Second Balkan Conference which met in Constantinople. The French inscription at the bottom is due to the fact that the language of the Conference throughout was French. At the top is the legend T. C. Postalari which means Turkish Republic Posts. The denominations included in this set are 2½, 4, 6, 7½, 12, 12½, 30, 50, and 100 piasters. The Turkish word for piaster (which is Italian) is kurush. It is worth .0047. The value of the highest denomination of this set, 100 piasters, is almost exactly 47½ cents. 100 piasters make one lira. Another new issue printed in Turkey has begun to be used. This stamp pictures the head of Gazi Mustafa Pasha, the President, in the center. Only two denominations have so far appeared, one piaster in olive-green, and six piasters in blue. Others are expected later.

Rev. Charles T. Riggs of Istanbul, Turkey, furnished this information.

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This, That and the Other

An Amanzimtoti Publication

In September, 1931, appeared the first number of *Iso Lomuzi* or *The Eye of the Country*, which is to be the organ of Amanzimtoti Institute, Adams, Natal, and will be a thirty-two page pamphlet, and will appear twice a year.

General Workers' Conference, China

It is composed of the General Council and the standing committees of the General Assembly, together with the moderators and stated clerks of the thirteen Synods which comprise the Church of Christ in China. "We looked forward with keen anticipation to this conference. It brought together the leadership of our Church from all parts of China. When the Church of Christ in China was organized," writes Dr. A. R. Kepler, its General Secretary, "we found ourselves a heterogeneous group with varying backgrounds and origins, representing the work of fourteen missionary societies with varying systems of church polity. Our Chinese pastors and church leaders were very little acquainted with each other. The two triennial meetings of our General Assembly and these General Workers' Conferences have created opportunities for the unifying spirit of our Lord to manifest His gracious work, and there is emerging a Church which is not only united in name and in aim, but also in spirit and in service. At this second meeting, October 1–7, perhaps the outstanding significant event was the presence of a group of students, the officially appointed representatives from the Christian Student Fellowships which have been organized in the student centers of China."

The Evangelical Community of Beirut

conducts among the 15,000 Armenians in the Refugee Camp and the 6,000 who have built homes of their own in the various settlements, a central school of five grades with an attendance of about 300, and kindergartens and primary schools in four of the new settlements. The Misses Webb, retired missionaries of the Board, aid with suggestions, help in English classes, and Bible lessons in English. The Bible Class started a Sunday school in the Hamanna Sanatorium and contributed toward a colored picture roll to hang in the wards. Eight Bible women are engaged in various kinds of religious work.

A hostel for working girls, opened by the Armenian church, meets a real need in the city. With the closing of the Near East Relief orphanages hundreds of girls were thrown out upon the world without adequate knowledge of the dangers surrounding them, and without anyone responsible for them. Instances of grievous wrong are constantly coming to light. Problems are constantly arising which take the Misses Webb to the police station, police headquarters, the hospital, the insane asylum, the red-light district, and their home comes into use also in this work for girls. The hostel gives working girls a safe place to live, and a temporary home when out of work.

The Barnum-Riggs Memorial

In memory of Mrs. Emma Barnum-Riggs who died in Harpoot during the World War a school building is rapidly going up at Beirut for the use of the Armenian refugees there and in connection with their camp church. It is on a splendid high location, is of reinforced concrete with a large hall and eleven class rooms and will be ready for use by the second term. Mrs. Riggs was the daughter of the veteran missionary at Harpoot, Rev. Herman N. Barnum, and the wife of Rev. Henry H. Riggs, formerly of Harpoot, now of Beirut, Syria.

Girl Guides and Boy Scouts In Satara

Some years ago local boards took over the primary schools from the Government in each district. In the Satara district there are fifty-eight girls' schools, and Miss Lillian Picken tours them in connection with Girl Guides and Blue Birds. The members of the board "appreciate what Miss Picken is doing," writes Miss Jean P. Gordon of Wai, "and have engaged a trainer to develop Boy Scouts in the district. Miss Picken is also pressing them to set aside one of their senior women teachers to visit the girls' schools twice a year; the teacher is an unusual woman of great influence among the younger teachers, a fine teacher, and an enthusiastic Girl Guide.

Foochow College Students Score

"Our Junior High students stood first in the province in the uniform government examinations last June," writes Miss Susan Armstrong of Foochow College. "Everyone said, proctors and students, that our students were honest in the exams and were gentlemen. The commissioner was mobbed one day and had to call in the police. He and his department are putting across the first real edu-

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cational policy that Foochow has ever known. I feel that they need the support that we are able to give by sending to the exams students that do act as gentlemen should. We have a unique position that no other Christian high school in Foochow has, for we are in the city near the center of activity. Our seniors that finished last June I am proud of, very proud of. Seven went to college last fall. Seven in college is good."

Are We Filling These Hungry Hearts?

"A heathen woman came into church this morning," writes MRS. WATHEN KINCHELOE of Mt. Silinda, Africa. "A woman with filthy drapes; with anklets and bracelets and earrings, and a snuff box in one ear; with uncombed, dirty hair—but—she came as if impelled, as if there were something in this church service for which she was hungering. Going over to the other women, she sat down on the floor; the heathen apparently feel too ill at ease to sit on a bench. Then I noticed two bright-looking, teen-age heathen girls, very much interested in the singing, preaching and all. It made me ask myself, 'Are we filling these hungry hearts? These seeking souls?' They need it. That is why we are here."

More Country Sunday Schools at Inanda

"With Miss Wood's help we are able to supervise more country Sunday schools," writes MISS MINNIE CARTER of Inanda, South Africa. "One of these was at Emabhedlana, about fifteen miles from here. Some children met us half way to guide us; they are eager to have a Sunday school and the church promised to choose a teacher. They have no building, but use a reed enclosure, with rough-hewn logs for benches.

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"Anna Clark and I spent a few days at the home of Violet Makanya. She is concentrating on her home district and places she may reach on horseback. She has built a house for the night school her sister was teaching, the mothers of the boys bringing the thatch, and has installed a large table and stove there for the class of women she has organized for lessons in cooking, housewifery, and hygiene."

Founder's Day at Anatolia

was celebrated on October 31, which was the birthday of the first president, Dr. Charles Chapin Tracy, and also of Mrs. Sarah Sears Smith, for some years matron of the college. The guests of honor were Dr. and Mrs. George H. Huntington of Robert College. Dr. Huntington gave the address in the evening and a social hour at the home of Mr. and Mrs. Dana Getchell followed.

On the same day President White laid the cornerstone of Minnesota Hall.

What a Layman Accomplished

A lay evangelist in Aleppo, Syria, in nine months visited regularly every three months 953 men working at 23 different trades in 196 shops.

He visited once a month: the seven hospitals of the city with a total of about 300 beds; two asylums where about 90 poor, aged, or infirm men and women live; the prisons of the city. He has held conversations and given books as possible and has preached at two of the hospitals and one of the asylums.

He has conducted services at the Protestant Church in the Assyrian settlement twice a week and visited frequently in the homes and shops of the Assyrians. In addition he is a deacon of the Emmanuel Church, Aleppo, and as such one of those charged with distribution of the charities of the church. He is a member of the visiting committee of the church, member of the executive committee of a school for the blind, member of the executive committee of an interdenominational evangelistic association.

His contacts are 60 per cent with Armenians of the Ancient Apostolic Church, 30 per cent with Assyrians of the Jacobite Church, Catholics, and Moslems, 10 per cent with Protestant Armenians and Assyrians. He has worked in such ways for nine years "that the Gospel may reach people outside the Protestant Church."

His salary of $30.80 a month was discontinued beginning October 1, 1931, because of the cut in funds from America.

The Woman's Board of Missions of the Interior

retaining its own corporate entity for legal purposes, holds a meeting once in five years, with a notice to all life-members. Therefore a meeting was held in Chicago on November 5, 1931, Mrs. James Hills Moore, chairman, Rev. Alden Clark, secretary of the American Board for India, Miss Lauretta Dibble of Dondi, West Africa, and Miss Grace Stowe of Kobe College, Japan, as some of the speakers.

A reminiscent note was struck by the chairman in referring to the loss of three notable friends who were on the platform at the 1926 meeting: Mrs. Moses Smith, Mrs. Lyman Baird, and Dr. Ozora Davis. With that exception, and with one reference from one of the *new* speakers as to how "the women used to get the money(!)" the discussion was all as to the part the Board should play in the immediate future, with an earnest and hopeful note regarding the next five years.

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Personalia

Rev. Ray E. Phillips' book, *The Bantu Are Coming* is being sponsored by the Dutch of the Transvaal and circulated by the Stellenbosch University which has placed an order for 2,000 copies to circulate among the Dutch people to inform them on their native problem. This university is the highest institution of learning which the Dutch-speaking people have in that country. It is commonly thought of as being the seat of conservatism and source of much of the racial feeling of solidarity. The governing of the land is to a surprising extent in Dutch hands and the future of the native problem, therefore, dependent on those who are now in Dutch schools. The Transvaal University College in Pretoria is also largely Dutch and the professor of its Department of Government Administration has made Mr. Phillips' book one of the prescribed books in his courses.

Rev. Lyman V. Cady of the Theological School, Shantung Christian University, or, as it is now called, Cheeloo School of Theology, affiliated with but not part of, the university, has just had a textbook in Chinese, *Christian Ethics*, published by the Christian Literature Society of Shanghai.

Miss Ramona Salazar, returned to her Social Center in Guadalajara from a year of study in the States, is tremendously enthusiastic about her work in spite of lack of equipment. "Oh, but I have so much faith in the work: so much faith!" she exclaimed to Mrs. Neff. She has secured help from various sources: the governor has given books; some stores have given special rates; and some small bits of furniture have been gathered.

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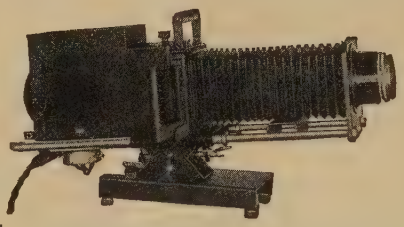

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Dr. Sherwood Eddy, addressing students in China under Y.M.C.A. auspices, was in Tsinan October 29–November 1, held meetings in Shantung Christian University, and Mrs. Eddy addressed a women's club.

Rev. Charles Warren was serving as acting-pastor of the Miyazaki Church in October and November, the pastor having resigned in the fall. He has continued his six Bible classes, and has managed to splice in a country movie meeting once in a while, besides attending directors' meetings, pastors' retreats, the cornerstone laying of Kobe College, and the dedication of the new Matsuyama school building.

Rev. Alford Carleton of Aleppo, Syria, has been rejoicing over three reels of movie film sent by the friends in Windsor, Connecticut, to be used with the projector provided by the offering taken at the commissioning service for himself and Mrs. Carleton in New Britain two years ago. The films have aroused a lot of interest.

Miss Gertrude E. Chandler, on returning from furlough, has taken charge of the Lucy Perry Noble Institute just outside of Madura, Miss Eva M. Swift having retired from active service in 1931. On her way in from Bombay she spent a weekend with Miss Bruce of Ahmednagar, four hours with the missionaries at Sholapur, three days with her sister Helen Chandler Cannaday, formerly a teacher in Capron Hall, now of the Lutheran Mission at Guntur, and some time in Madras, where she had taught in St. Christopher's College for five years. She was welcomed at the Institute by the girls in a riot of color, for each "family" bears the name of a flower, and they wore saris the color of their name flowers.

Dr. Cornelius H. Patton has loaned his famous collection of rosaries to the Missionary Museum of Princeton Theological Seminary, and the *Trenton Sunday Times-Advertiser* of November 22, 1931 devotes a long article to this with a picture of two of the rosaries, one of which was the personal rosary of Pope Gregory XVI. The collection includes rosaries of great beauty, some with historical associations, many of rare or unusual materials—jade, agate, lapislazuli, shells, seeds, olivewood, etc. Dr. Zwemer considers one of the rarest an *alfiah* of 999 small olivewood beads from Constantinople.

Rev. Robert McClure gave an address before the International Friendship Club of Shantung Christian University which is summarized by the *Cheeloo Bulletin* as follows: In International relations gradual changes are hard to notice but a comparison of today with ten years ago is marked. First, thought surmounted national boundaries, then industry, and last of all, politics. These changes result in concern today for another nation's resources, and tomorrow Oklahoma's oil, Malaya's rubber, Brazil's coffee, and China's tungsten may become world property rather than national resources. People cannot stem the tide, but may control it and must adapt themselves to it. We must turn again to Jesus' teachings on which to found a basis for future international relationships if these are to be peaceful and mutually beneficial.

Rev. and Mrs. Theodore T. Holway are moving from Philippopolis to Samokov, Bulgaria, to work in connection with the newly opened Biblical Seminary there, which is supported by the Bible Lands Missions Aid Society and by a London Council.

President George E. White of Anatolia College had his seventieth birthday celebrated by greetings from about sixty friends gathered at the Getchell Home in Saloniki, Greece, and in connection with six addresses of appreciation by representative members of the staff of the college and the Girls' School he was presented with a handsome Sivas rug and a beautiful bronze statue of Athena.

The Chronicle

Appointment

October 26. Mrs. Priscilla Holton Neff as a permanent missionary in Mexico, beginning August 19, 1931, the date of her marriage to Rev. Clarence A. Neff.

Furlough Authorized

November 10. Dr. Anna M. Otto of the Madura Mission, beginning sometime in 1932.

Sailings for the Field

November 28. From Seattle, Mr. Albert C. Grimes, returning to North China.

December 3. From New York, Rev. Henry C. McDowell and family, returning to West Central Africa.

December 4. From New York, Miss Emma C. Redick, returning to the West Central Africa Mission.

December 4. From San Francisco, Rev. Marion E. Hall, returning to the Japan Mission.

December 6. From New York, Rev. Gladwyn M. Childs, returning to the West Central Africa Mission.

December 11. From New York, Mrs. William C. Bell, returning to the West Central Africa Mission.

December 15. From New York, Rev. and Mrs. Arthur F. Christofersen, returning to the South Africa Mission.

December 26. From San Francisco, Mr. and Mrs. Roderick Scott, returning to the Foochow Mission.

January 9. From Seattle, Miss Marion E. Kane, joining the Japan Mission.

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ARRIVALS ON THE FIELD

September 6. At Vaddukoddai, Ceylon, Mr. Albert L. Sitlinger, joining staff of Jaffna College.

September 16. At Mt. Silinda, South Rhodesia, en route to Gogoi, P. E.A., Rev. and Mrs. John P. Dysart, returning to the East Africa Mission.

September 27. At Foochow, China, Rev. and Mrs. Robert W. McClure, returning to the Foochow Mission.

October 4. At Madura, South India, Rev. and Mrs. James M. Hess, returning to the Madura Mission.

October 18. At Adana, Turkey, Dr. and Mrs. William L. Nute, returning to the Near East Mission.

October 27. At Madura, Mrs. James H. Lawson, Miss Katie Wilcox, returning to the Madura Mission; Miss Katherine Hardeman, Miss Betty I. Talor, joining the Mission.

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BIRTH

August 17. A daughter, Ruth Ann, to Rev. and Mrs. Floyd L. Roberts of Nagoya, Japan.

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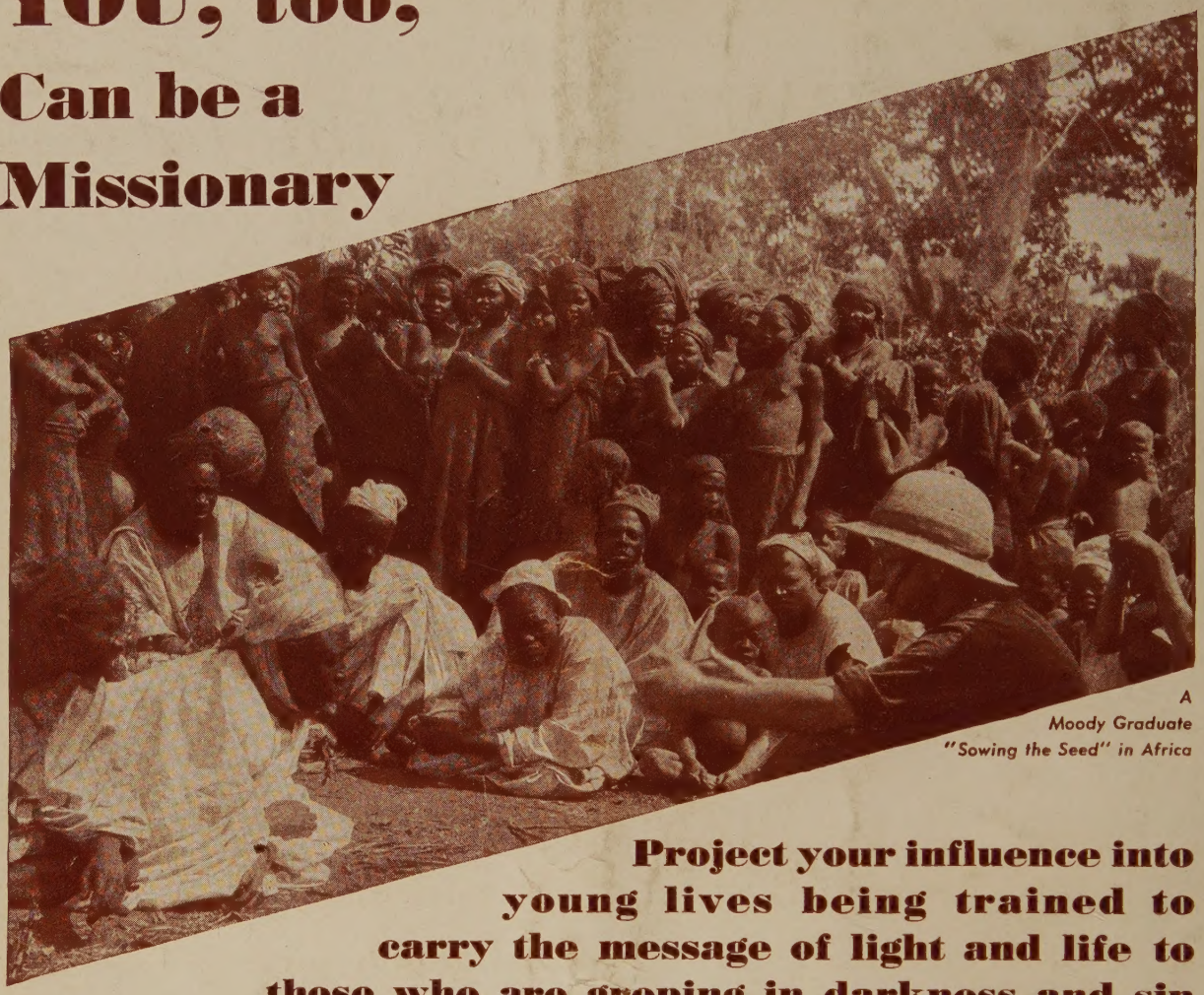

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